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THE
CAMBRO-BRITON.

JUNE, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. *CICERO de Legibus.*

THE TRIADS.—No. IX.

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TRIADS OF THE ISLE OF BRITAIN*.

XLI.

THE three Arrant Drunkards of the Isle of Britain: Ceraint the Drunkard, King of Essyllwg, who in his drunkenness burnt all the corn far and near over the face of the country, so that therefrom a famine came; second, Gwrtheyrn Gwrthenau, who gave the Isle of Daned [Thanet], in his drink, to Hors [Horsa], for permission to commit adultery with Rhonwen his daughter, when he gave claim also to the son, that thereby might be born, upon the crown of Lloegr, and added to that treason and plotting against the nation of the Cymry; third, Seithenyn the Drunkard, the son of Seithyn Saidi, King of Dyved, who, in his drink, let the sea over the Cantrev y Gwaelawd, so that there were lost of houses and earth the whole that were there, where formerly were found sixteen fortified towns, superior to all the towns and cities of Wales, leaving as an exception Caer Llion upon Wysg: and Cantrev y Gwaelawd was the dominion of Gwyddnaw Garanhir, King of Ceredigion; and that event was in the time of Emrys Wledig; and the men who escaped from that inundation landed in Arludwy, and the country of Arvon, and the mountains of Eryri, and other places not before inhabited.

[We have no other memorials of this Ceraint. Essyllwg was, as before mentioned, another name for Siluria.—The treacherous conduct of Gwrtheyrn or Vortigern, above detailed, has been already alluded to †.—In the Archaeology of Wales, vol. i.

* Arch. of Wales, vol. ii, p. 64. Tr. 37—44.

† See No. 6, p. 202.

p. 165, there are some verses on the inundation of Cantrev y Gwaelawd, or the Lowland Hundred, composed by Gwyddnaw above mentioned, who had a palace in this district. The remains of three ancient stone embankments are still traceable, severally called *Sarn Cynvelyn*, *Sarn y Bwch*, and *Sarn Padrig*. The latter is particularly conspicuous, being left dry at low water to the extent of about nine miles; and the sailors of the neighbouring ports describe its whole length to be twenty-one miles, beginning near Harlech, and running out in a S. W. direction*.]

XLII. The three Humble Princes of the Isle of Britain: Manawydan, the son of Llyr Llediaith, after the carrying into captivity of the family of Bran ab Llyr, his brother; and Llywarch Hen, the son of Elidir Llydanwyn; and Gwgon Gwron, the son of Eleuver Gosgorddvawr. These three were bards; and they sought not for dominion and royalty, after they had attached themselves to song, while they could not be debarred therefrom: so it was on that account they are called the Three Humble Princes of the Isle of Britain.

[The wandering of Manawydan, who was a Prince of Siluria, is the subject of one of the tales of the Mabinogion. He is described in another Triad as one of the "three chiefs, who had golden cars," and as having gone in his car to settle the boundaries between his territory and Dyved.—Llywarch Hen has been introduced to the reader's notice in the eighth Number.—Gwgon Gwron is said to be the son of Peredur, the son of Eleuver Gosgorddvawr, in the other two series of Triads. Arch. of Wales, vol. ii. p. 4 and 15.]

XLIII. The three Monarchs of Deivr and Brynaich: Gall, the

* Mr. Davies, in his "Mythology and Rites of the Druids," (p. 240 *et seq.*) discusses at some length the history of this event, as recorded in the Triad; and, with his usual happy talent of turning history into fable, he throws a veil of mythological obscurity over the whole account. In a word he supposes it to be no more than a perverted memorial of the Deluge, and says, that the "landing upon the mountains of Snowdon is like the landing of Deucalion upon Mount Parnassus." But the Triad merely says, that those, "who escaped the inundation, landed in Ardudwy in the country of Arvon and the mountains of Snowdon," which, surely, can only mean the vicinity of the mountains, and not on their summits. Allowing, therefore, all due weight to the ingenuity of Mr. Davies's hypothesis, it is clearly at variance with the written documents on this subject and, what is perhaps of greater importance, with the tradition of the country. Some observations on this occurrence may be seen in Mr. Edward Williams's "I ydd Poems," vol. i. p. 78., and also in the Cambrian Register, vol. ii. p. 490.—ED.

son of Dysgyvedawg; and Difedel, the son of Dysgyvedawg; and Ysgavnell, the son of Dysgyvedawg. These three were bards; and, after they had attached themselves to song, they had conferred upon them the monarchy of Deivr and Brynaich.

[In the first series of Triads, p. 4, of the second volume of the *Archæology*, the father of these three Princes is called Dyssyvndod; and in the second series, p. 13, he is named Disgyvndawd. In another Triad the three brothers are recorded as having achieved the "three praiseworthy slaughters of the Isle of Britain."—Deivr and Brynaich are Deïra and Bernicia.]

XLIV. The three Ruddy-speared Bards of the Isle of Britain: Tristvardd, the bard of Urien Rheged; Dygynnelw, the bard of Owain ab Urien; and Avan Verddig, the bard of Cadwallon ab Cadvan. They were three bards; and they could not be separated.

[The second series of Triads, *Arch. of Wales*, vol. ii. p. 18, has Arovan, the bard of Seleu ab Cynan, instead of Tristvardd, the bard of Urien. The reason of these bards being thus distinguished was, that, according to the bardic system, the members were not allowed to bear arms.]

XLV. The three Supreme Servants of the Isle of Britain: Caradawg, the son of Bran ab Llyr Lediaith; and Cawrdav, the son of Caradawg Vreichvras; and Owain, the son of Macsen Wledig. That is, they were so called, for that of their free will all the men of the Isle of Britain, from the prince to the slave, became their followers, at the need of the country, against the progress of the foe and devastation; and whenever these three men went to war, there was not any one of the men of the Isle of Britain but would go in their retinue, there being no desire of remaining at home; and these were three bards.

[The names only are given in the two other series of Triads, without any explanation of the distinction here conferred on them; and in the second series, p. 12, the Triad runs thus—"The three Supreme Servants of the Isle of Britain: Gwydar, the son of Rhun ab Beli; and Owain ab Maxen Wledig; and Cawrdav, the son of Caradawg."—Enough has already been said of Caradawg son of Bran and of Owain in former Numbers. Cawrdav was a warrior of distinction during the sixth century; but the particulars of his exploits are no longer known. There are two churches dedicated to him, one in Arvon, and the other in Gwent.]

XLVI. The three Fetter-wearing Kings of the Isle of Britain:

Morgan Mwynvawr, of Morganwg; **Elystan Glodrydd**, between **Gwy and Havren**; and **Gwaithvoed**, King of Ceredigion. That is, they were so called, because they wore fetters in the exercise of all the functions of sovereignty of the Isle of Britain, and not bandlets, or crowns.

[Morganwg is Glamorgan; Gwy and Havren, the Wye and Severn; and Ceredigion is Cardiganshire.—The custom of wearing golden fetters or bands was common to the ancient chieftains of Britain, as we learn from another Triad before translated *.]

XLVII. The three Bandlet-wearing Kings of the Isle of Britain: **Cadell**, King of Dinevwr; **Anarawd**, King of Aberfraw; and **Merwyn**, King of Mathraval. They were also called the three Bandlet-wearing Princes.

[Cadell, Anarawd, and Mervyn were sons of **Rhodri Mawr**, or **Roderic the Great**, who succeeded to the sovereignty of Wales in 843. On his death, in 877, he divided the Principality between the three sons here named, giving to the first **Deheubarth**, to the second **Gwynedd**, and to the last **Powys**. **Dynevwr**, **Aberfraw**, and **Mathraval** were the royal palaces of these divisions respectively: but the first of these, the seat of **Lord Dynevor**, is the only one that retains any vestige of its ancient celebrity.]

XLVIII. The three Foreign Kings of the Isle of Britain: **Gwrddyled Gawr**; and **Morien Varvawg**; and **Constantine the Blessed**.

[We have no memorials as to the first two names, unless they be the same as are mentioned in the *Gododin*. An account of **Constantine** has already been given †.]

TRIADS OF WISDOM ‡.

LXI. Three things that discover the power of man: what he cannot do without, what he cannot conceal, and what he can neither love nor hate.

LXII. The three criterions for trying every man: his God, his devil, and his indifference.

LXIII. The three concomitants of knowledge: genius, discretion, and energy.

LXIV. Three things that shall be obtained together without exception: exertion, affection, and fruition.

LXV. Three things that there will be no failure of obtaining: some wealth through much industry; some honour where it shall

* See CAMBRO-BRITON, No. 7, p. 247, Triad xxxii.

† No. 6. p. 202.

‡ Arch. of Wales, vol. iii. p. 210.

be merited; and some knowlege where it shall be much sought for.

LXVI. The three acquisitions that strengthen exertion: the favour of man, the favour of the conscience, and the favour of God.

LXVII. Three things that shall not lack their praise: generosity, equity, and science.

LXVIII. Three things commendable in the young: taciturnity, assiduity, and politeness.

LXIX. Three things commendable in the old: the counselling with urbanity, religious liberality, and disinterested wisdom.

LXX. Three things before which nothing will stand in opposition: discretion, patience, and truth.

WELSH PROVERBS.

Plant gwirionedd yw hen diarebion. —DIAREB.

—000—

Frequent is the change to a lover's thought.

A bad disposition is the limit of wickedness.

Ale is more abundant while it distils.

A clear breast makes its possessor secure*.

A fair promise makes a fool merry,

Conspicuous is he that is hated, and he that is loved.

Contract destroys custom.

Inability is always unprepared†.

Every breach of custom is a violation of right.

Necessity buys and sells.

Without God, without every thing, God and enough‡.

The indiscreet, like the blind, may be deceived.

Every fool is unpolished.

He, that loves the young, must love also their sports.

It is hard for fair words to beguile more than once.

Unwise is he with a slippery tongue.

What God protects will be completely protected.

* So Horace:

———“*Hic murus aheneus esto,*

Nil conscire sibi, nulla pallescere culpa.”

And Shakespear:

“*Thrice is he arm'd, who hath his quarrel just.*”

† The Arabic Proverb is somewhat similar:

“*Vain is the effort of him wanting power.*”

‡ So in Arabic—“*Trust in God, and he will suffice.*”